



إِنَّ الدِّينَ عِنْدَ اللَّهِ الْأَكْلَمُ

The
*Muslim
Sunrise*

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RENAISSANCE IN AMERICA

In This Issue:

Islam and Science,
Concordance or Conflict?

Religious Predjudice
Can it be overcome?

Islam:
Is it a religion of terrorism?

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THE MUSLIM SUNRISE

The Muslim Sunrise is the official Journal of the American Fazl Mosque. The magazine is open for discussion on Islam as well as topics relating to other religions. It highlights the role of Islam in a changing environment. It provides a platform for public opinion on current problems confronting humanity and their solution. Opinions expressed in the magazine may not necessarily be those of the American Fazl Mosque.

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Professor Dr. Abdus Salam

ISLAM AND SCIENCE, CONCORDANCE OR CONFLICT?

Dr. Abdus Salam
(Nobel Prize Laureate in Physics—1979)

Invited Address Delivered by Dr. Abdus Salam
to a Meeting of "Islam and the West"
UNESCO House, Paris
27 April 1984

1. *The Holy Quran and Science*

Let me say at the outset that I am both a believer as well as a practising Muslim. I am a Muslim because I believe in the spiritual message of the Holy Quran. As a scientist, the Quran speaks to me in that it emphasizes reflection on the Laws of Nature, with examples drawn from cosmology, physics, biology and medicine, as signs for all men. Thus

"Can they not look up to the clouds, how they are created; and to the Heaven how it is upraised; and the mountains how they are rooted, and to the earth how it is outspread?" (88:17)

and again,

"Verily in the creation of the Heavens and of the earth, and in the alternation of the night and of the day, are there signs for men of understanding. They who, standing, sitting or reclining, bear Allah in mind and reflect on the creation of the Heavens and of the earth, saying: 'O our Lord! Thou has not created this in vain'." (3:189-190)

The Quran emphasises the superiority of the "alim"—the man possessed of knowledge and insight—asking: How can those, not possessing these attributes, ever be the equals of those who do? Seven hundred and fifty verses of the Quran—(almost one eighth of the Book)—exhort believers to study Nature, to reflect, to make the best use of reason in their search for the ultimate and to make the acquiring of knowledge and scientific comprehension part of the community's life.

The Holy Prophet of Islam (Peace be on him) emphasised that the quest for knowledge and sciences is obligatory upon every Muslim, man and woman. He said men of knowledge are the (true) inheritors of the Prophets. He enjoined his followers to seek for knowledge even if they had to travel to far Cathay in its search. In the context of China, clearly he had scientific rather than religious knowledge in mind, as well as an emphasis on the internationalism of the scientific quest. His constant prayer was: O my Sustainer, grant me knowledge of the ultimate reality of things.

This is the first premise on scientific knowledge with which any fundamentalist thinking in Islam must begin. Add to this the second premise reinforced by Maurice Bucaille in his perceptive essay on "The Bible, the Quran and Science." There is not a single verse in the Quran where natural phenomena are described and which contradicts what we know for certain from our discoveries in Sciences. Reading the Book you are not asked to believe in something you know is palpably wrong. Add to this the third premise: in the whole of Islamic history there has never been an incident like that of Galileo. Persecution, denunciation, excommunication (takfeer), even today, over doctrinal differences, but never, to my knowledge, for scientific beliefs. And paradoxically, the first Inquisition (Mihna) in Islam came to be instituted, not by the orthodox theologians, but by the so-called rationalists, the Mu'tazzala—theologians themselves—who prided themselves on the use of reason. The saintly Ahmad ibn Hanbal was one of those subjected to the lash of their fury.¹

2. *Modern Science: A Greco-Islamic Legacy*

How seriously did the early Muslims take these injunctions in the Holy Quran and of the Holy Prophet?

Barely a hundred years after the Prophet's death, the Muslims had made it their task to master the then-known sciences. With feverish haste, but systematically, they translated the entire corpus of the then known knowledge in their religious language, Arabic. Founding institutes of advanced study (Bait-ul-Hikmas), they acquired an absolute ascendancy in the sciences that lasted for the next 350 years.

A semi-quantitative measure of this is given by George Sarton in his monumental "History of Science." Sarton divides his story of the highest achievement in science into Ages, each Age lasting 50 years. With each, he associates one central figure: thus, 500-450 BC is the Age of Plato, followed by the age of Aristotle, Euclid, Archimedes and so on. From 750 to 1100 CE, however, it is an unbroken succession of the Ages of Jabir, Khwarizmi, Razi, Masudi, Abu'l-Wafa, Biruni and

Omar Khayam. In those 350 years, Arabs, Turks, Afghans and Persians—chemists, algebraists, clinicians, geographers, mathematicians, physicists and astronomers of the commonwealth of Islam—held the world stage of sciences. Only after 1100 CE, in Sarton's scheme, do the first Western names begin to appear; for another 250 years, they share the honours with men of Islam like Ibn Rushd, Nasir-ud-din Tusi and Ibn Nafis.

An important reason for the success of the scientific enterprise in Islam was its international character. The Islamic Commonwealth itself cut across nations and colour; and early Muslim society was tolerant of men from outside it, and of their ideas.

An aspect of reverence for the sciences in Islam was the patronage they enjoyed in the Islamic Commonwealth. To paraphrase what H.A.R. Gibb has written in the context of Arabic literature to the parallel situation for the sciences: "To a greater extent than elsewhere, the flowering of the sciences in Islam was conditional . . . on the liberality and patronage of those in high positions. Where Muslim society was in decay, science lost vitality and force. So long as, in one capital or another, princes and ministers found pleasure, profit or reputation in patronising the sciences, the torch was kept burning."

3. The Golden Age of Sciences in Islam: The Experimental Method

The Golden Age of Science in Islam was doubtless the Age around the year 1000 CE, the Age of Ibn-i-Sina (Avecenna), the last of the medievalists, and of his contemporaries, the first of the moderns, Ibn-al-Haitham and Al Biruni.

Ibn-al-Haitham (Alhazen, 965-1039 CE) was one of the greatest physicists of all time. He started research at Basrah and then migrated to Fatmi Egypt, making experimental contributions of the highest order in optics. He "enunciated that a ray of light, in passing through a medium, takes the path which is the easier and 'quicker'."² In this he was anticipating Fermat's Principle of Least Time by many centuries. He enunciated the law of inertia, later to become Newton's first law of motion. He described the process of refraction in mechanical terms, by considering the movement of "particles of light" as they passed through the surface of separation of two media, in accordance with the rectangle law of forces—an approach later rediscovered and elaborated by Newton. Part V of Roger Bacon's "Opus Majus" is practically a copy of Ibn-al-Haitham's Optics.³ No wonder Bacon "never wearied of declaring

that a knowledge of Arabic and of Arabic science was the only way to true knowledge."

Al Biruni (973-1048 CE), Ibn-i-Sina's second illustrious contemporary, worked in Afghanistan. He was an empirical scientist like Ibn-al-Haitham. He was as modern and as unmedieval in outlook as Galileo, six centuries later, with whom he shares the independent (prior) discovery of the so-called Galilean invariance of the laws of Nature—the liberating statement that the same Laws of Physics apply here on earth and on the starry-orbs in the heavens.

There is no question that Western Science is a Greco-Islamic legacy. However, it is commonly alleged that Islamic science was a derived science, that Muslim scientists followed the Greek theoretical tradition blindly and added nothing to the scientific method.

This statement is false. Like all periods of intense scientific work, one first builds on what one has inherited; this is followed by an Age of maturity when doubts are raised on the teachings of the old masters followed by a break. Such a break came with the rise of observation and experiment, early in the Sciences of Islam; its clearest exponents were Ibn-al-Haitham and Al Biruni. Listen to this assessment of Aristotle by Al Biruni:

"The trouble with most people is their extravagance in respect of Aristotle's opinions, they believe that there is no possibility of mistakes in his views, though they know that he was only theorizing to the best of his capacity, and never claimed to be God's protected and immune from mistakes."

Or Al Biruni denouncing medieval superstition:

"People say that on the 6th [of January] there is an hour during which all salt water of the earth gets sweet. Since all the qualities occurring in the water depend exclusively upon the nature of the soil . . . these qualities are of a stable nature— . . . Therefore this statement . . . is entirely unfounded. Continual and leisurely experimentation will show to anyone the futility of this assertion."

Or finally, Al Biruni on geology, with its insistence on observation:

" . . . But if you see the soil of India with your own eyes and meditate on its nature, if you consider the rounded stones found in earth, however deeply you dig, stones that are huge near the

mountains and where the rivers have a violent current, stones that are of smaller size at a greater distance from the mountains and where the streams flow more slowly, stones that appear pulverized in the shape of sand where the streams begin to stagnate near their mouths and near the sea—if you consider all this you can scarcely help thinking that India was once a sea, which by degrees has been filled up by the alluvium of the streams.”

In Briffault's words:³ “The Greeks systematized, generalized and theorized, but the patient ways of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observation and experimental inquiry were altogether alien to the Greek temperament . . . What we call science arose in Europe as a result of a new spirit of inquiry, of new methods of investigation, of the method of experiment, observation, measurement, and of the development of Mathematics in a form unknown to the Greeks. That spirit and those methods were introduced into the European world by the Arabs . . . [Modern] science is the most momentous contribution of the Islamic civilization.”

These thoughts of Briffault are echoed by Sarton—“The main, as well as the least obvious, achievement of the Middle Ages was the creation of the experimental spirit and this was primarily due to the Muslims down to the 12th century.”

One of the tragedies of history is that this dawning of the modern spirit in Sciences with Al Biruni and Ibn-al-Haitham, was interrupted: it did not lead to a permanent change of direction in scientific methodology. Barely a hundred years after Al Biruni and Ibn-al-Haitham worked, creation of high Science in Islam effectively came to a halt. Mankind had to wait 500 years before the same level of maturity and the same insistence on observation and experimentation was reached once again, with Tycho Brahe, Galileo and their contemporaries.

4. The Decline of Sciences in Islam

This decline of Sciences which began around 1100 CE was complete two hundred and fifty years later. Why did creative Science die out in Islam?

No one knows for certain. There were indeed external causes, like the devastation caused by the Mongol invasion, but, grievous though it was, it was perhaps more in the nature of an interruption. Sixty years after Ghengiz, his grandson Halagu was founding an observa-

tory at Maragha, where Nasir-ud-din Tusi worked. In my view, however, the demise of living science within the Islamic Commonwealth was due more to internal causes—firstly of isolation of our scientific enterprise and secondly of of discouragement to innovation (taqlid). The later parts of the eleventh and early twelfth centuries in Islam were periods of intense politically-motivated, sectarian, and religious strife. Imam Ghazali, in the first chapter of his great *Ihya ulum-ud-din*, “The Revival of Religious Learning,” writing around 1100 CE, could sense this decline. He insisted upon the acquiring and creating a list of those sciences which were necessary (*Farz-e-Kifaya*) for the preservation of Islamic society—and he specifically mentioned mathematics and medical sciences among them.

In his *Al-Munqidh min ad-Dalal* he went so far as to say, “A grievous crime indeed against religion has been committed by a man who imagines that Islam is defended by the denial of the mathematical sciences, seeing that there is nothing in the revealed truth opposed to those sciences by way either of negation or affirmation, and nothing in these sciences opposed to the truth of religion.” But he was fighting a losing battle.

Soon after he wrote, the temper of the age had turned away from creative science, either to Sufism with its other worldliness or to a rigid orthodoxy with a lack of tolerance (taqlid) for innovation (ijtihad), in all fields of learning, including the sciences.

To illustrate the apathy towards the creation of Sciences, which came over Islam, let me quote from Ibn Khaldun (1332-1406 CE), one of the greatest social historians and one of the brightest intellects of all times in his own field. Ibn Khaldun writes,⁴ in his *Muquddima*:

“We have heard, of late, that in the land of the Franks, and on the northern shores of the Mediterranean, there is a great cultivation of philosophical sciences. They are said to be studied there again, and to be taught in numerous classes. Existing systematic expositions of them are said to be comprehensive, the people who know them numerous, and the students of them very many . . . Allah knows better, what exists there . . . But it is clear that the problems of physics are of no importance for us in our religious affairs. Therefore, we must leave them alone.”

Ibn Khaldun displays little curiosity, no wistfulness. The apathy towards acquiring of new knowledge which his words appear to convey was symbolic of the drawing inwards of the scientific enterprise. As everyone knows, isolation in the sciences and the

veneration for authority it engenders, spells intellectual death. In our great days in the 9th and 10th centuries, the Muslims had founded, in Baghdad and Cairo, international institutes of advanced studies (Bait-ul-Hikmas), and assembled international concourses of scholars there. But from 1300 CE, no more. Any science that was cultivated was concentrated in religious seminaries, where tradition was valued more than innovation. The very encyclopaedic nature of knowledge and science in Islam was now a hindrance in an age of specialisation. The wholesome faculty of criticism, by which a young researcher questions what he is taught, re-examines it, and brings forth newer concepts, was no longer tolerated or encouraged in the Madrasahs. "The learned men of Transoxiana, who upon hearing of the establishment of the first Madrasah, appointed a solemn memorial science, as tradition tells us, in commemoration of departed science, were shown to be correct in their estimate."⁵

To complete the story, from Ibn Khaldun's days, this lack of toleration for innovation continued—even during the great empires of Islam, the empires of the Osmani Turks, of the Iranian Safvis, and of the Indian Mughals. It is not that the sultans and the shah-in-shahs were not cognizant of the technological advances being made by the Europeans; they could hardly have been unaware of the intrusive superiority of the Venetians or the Genoese in the arts of gunfounding, or of the navigational and ship-building skills of the Portuguese who controlled the oceans of the world, including all oceans bordering on Islamic lands, and even the Hajj sea routes. But they seem never to have realized that navigational skills of the Portuguese were not accidental; these had been scientifically developed and sedulously cultivated, starting with the research establishment of Sagres set up in 1491 by Prince Henry the Navigator.

Was this decline due to misplaced arrogance? William Eton,⁶ the British Consul to the Ottoman Empire would write in the year 1880: "No one has the least idea of navigation and the use of the magnet . . . Traveling, that great source of expansion and improvement to the mind, is entirely checked by arrogant spirit of their religion and . . . by the jealousy with which intercourse with foreigners . . . is viewed in a person not invested with an official character . . . Thus the man of general science . . . is unknown: anyone, but a mere artificer who should concern himself with the founding of cannons, the building of ships or the like, would be esteemed little better than a madman." He concludes with the remark, with an ominous modern ring: "They like to trade with those who bring to them useful and valuable articles, without the labour of manufacturing."

5. Modern Science and Faith

Does this situation persist today? Are we encouraging scientific research and free inquiry, providing adequately for it, in the Islamic countries?

Of all the major civilizations on this planet, Science is the weakest in the Islamic Commonwealth. Some of us Muslims believe that while technology is basically neutral, and that its excesses can be tempered through an adherence to the moral precepts of Islam, science—on the contrary—is value-loaded; that modern science must lead to “rationalism,” and eventually apostacy; that scientifically trained men among us will “deny the metaphysical presuppositions of our culture.” Leaving aside the fact that high technology cannot flourish without high science and also leaving aside the insult to the “presuppositions of our culture” for implied fragility, I suspect that such an attitude towards Science is a legacy of the battles of yesterday when the so-called “rational philosophers,” with their irrational and dogmatic faith in the cosmological doctrines they had inherited from Aristotle, found difficulties in reconciling these with their faith.

One must remind oneself that such battles were even more fiercely waged among the Christian schoolmen of the Middle Ages. The problems which concerned the schoolmen were mainly problems of cosmology and metaphysics: “Is the world located in an immobile place; does anything lie beyond it; Does God move the primum mobile directly and actively as an efficient cause, or only as a final or ultimate cause? Are all the heavens moved by one mover or several? Do celestial movers experience exhaustion or fatigue? What was the nature of celestial matter? Was it like terrestrial matter in possessing inherent qualities such as being hot, cold, moist and dry?” When Galileo tried, first, to classify those among the problems which legitimately belonged to the domain of Physics, and then to find answers only to those through physical experimentation, he was persecuted. Restitution for this, however, being made now, three hundred and fifty years later.

At a special ceremony in the Vatican on 9 May 1983, His Holiness the Pope declared: “The Church’s experience, during the Galileo affair and after it, has led to a more mature attitude . . . The Church herself learns by experience and reflection and she now understands better the meaning that must be given to freedom of research . . . one of the most noble attributes of man . . . It is through research that man attains to Truth . . . This is why the Church is convinced that there can be no real contradiction between science and faith . . . [However],

it is only through humble and assiduous study that [the Church] learns to dissociate the essential of the faith from the scientific systems of a given age, specially when a culturally influenced reading of the Bible seemed to be linked to an obligatory cosmogony."

6. *The Limitations of Science*

In the remarks I have quoted, the Pope stressed the maturity which the Church had reached in dealing with science; he could equally have emphasised the converse—the recognition by the scientists from Galileo's times onwards, of the limitation of their disciplines—the recognition that there are questions which are beyond the ken of present or even future Sciences and that "Science has achieved its success by restricting itself to a certain type of inquiry."

We may speculate about some of them, but there may be no way to verify empirically our speculations. And it is this empirical verification that is the essence of modern science. We are humbler today than, for example, Ibn Rushd (Averroes) was. Ibn Rushd was a physician of great originality with major contributions in the study of fevers and of the retina; this is one of his claims to scientific immortality. However, in a different discipline—cosmology—he accepted the speculations of Aristotle, without recognizing that these were speculations, and that future experiments may prove them false. The scientist of today knows when and where he is speculating; he would claim no finality for the associated modes of thought. And even about accepted facts, we recognize that newer facts may be discovered which, without falsifying the earlier discoveries, may lead to generalization; in turn, necessitating revolutionary changes in our concepts and our "world-view." In Physics, this happens twice in the beginning of this century first with the discovery of relativity of time and space, and secondly with quantum theory. It could happen again; with our present constructs appearing as limiting cases of the newer concepts, still more comprehensive, still more embracing.

I have been asked to elaborate on this.

I have mentioned the revolution in the physicists' concepts of the relativity of time. It appears incredible that the length of a time interval depends on one's speed—that the faster we move the longer we appear to live to someone who is not moving with us. And this is not a figment of one's fancy. Come to the particle physics laboratories of CERN at Geneva which produce short-lived particles like muons, or the laboratories here at Orsay, and make a record of the intervals of time which elapse before muons of different speeds decay into

electrons and neutrinos. The faster muons take longer to die, the slower ones die early, precisely in accord with the quantitative law of relativity of time first enunciated by Einstein in 1905.

Einstein's ideas on time and space brought about a revolution in the physicist's thinking. We had to abandon our earlier modes of thought in physics. In this context, it always surprises me that the professional philosopher who in the nineteenth century and earlier used to consider space and time as his special preserve has somehow failed to erect any philosophical systems based on Einstein's notions so far!

The second and potentially the more explosive revolution in thought came in 1926 with Heisenberg's Uncertainty Principle. This Principle concerns the existence of a conceptual limitation on our knowledge. It affirms, for example, that no physical measurements can tell you that there is an electron on this table and also that it is lying still. Experiments can be made to discover where the electron is; these experiments will then destroy any possibility of finding simultaneously whether the electron is moving and if so at what speed. And conversely, there is an inherent limitation on our knowledge, which appears to have been decreed "in the nature of things." I shudder to think what might have happened to Heisenberg if he was born in the Middle Ages—just what theological battles might have raged on whether there was a limitation on the knowledge possessed by God.

As it was, battles were fought, but within the twentieth century physics community. Heisenberg's revolutionary thinking—supported by all known experiments—has not been accepted by all physicists. The most illustrious physicist of all times, Einstein, spent the best part of his life trying to find flaws in Heisenberg's arguments. He could not gainsay the experimental evidence—but he hoped that such evidence may perhaps be explained within a different theoretical framework. Such framework has not been found so far. Will it never be discovered?

7. *Faith and Science*

But is the Science of today really on a collision course with metaphysical thinking? Again the problem—if any—is not peculiar to Islam—the problem is one of Science and Faith in general. Can Science and Faith, at the least, live together in "harmonious complementarity"? Let us consider some relevant examples of modern scientific thinking.

My first example concerns the metaphysical doctrine of the creation from nothing. Today, a growing number of cosmologists believe that the most likely value for the density of matter and energy in the Universe is such that the mass of the Universe adds up to zero, precisely. The mass of the Universe is defined as the sum of the masses and energies of the electrons, the protons, photons and neutrinos, which constitute the Universe minus an expression for their mutual gravitational energies. If the mass of the Universe is indeed zero—and this is an empirically determinable quantity—the Universe shares with the vacuum state the property of masslessness. A bold extrapolation made ten years back then treats the Universe as a quantum fluctuation of the vacuum—of the state of nothingness. What distinguishes physics from metaphysics, however, is that by measuring the density of matter in the Universe we shall know empirically whether the idea can be sustained in the physicist's sense. If it cannot be, we shall discard it.

My second example is the Principle of the anthropic Universe⁷—the assertion by some cosmologists, that one way to understand the processes of cosmology, geology, biochemistry and biology is to assume that our Universe was conceived in a potential condition and with physical laws, which possess all the necessary ingredients for the emergence of life and intelligent beings. "Basically this potentiality relies on a complex relationship between the expansion and the cooling of the Universe, after the Big Bang, on the behaviour of the free energy of matter, and on the intervention of chance at various levels," as well as on a number of coincidences which, for example, have permitted the Universe to survive a few billion years.

Consider some of the elements of this story as told by Carr, Rees and Reeves.⁷ The Universe started with a Big Bang; as it expanded and thereby cooled, quarks bound themselves through the well-known physical forces into nucleons, these with electrons into atoms, and the atoms into galaxies and stars.

"It is of interest to note that stars can form only if they can emit light and heat and emission of light and heat can take place only in a cold universe. This is guaranteed by the expansion itself. If the Universe was to stop expanding all structure—including living structures—would be dismantled. If the night were not dark, there would be no one to notice it."

Now, normally, nuclear binding should proceed by reaching for the lowest possible stable state. "Nuclear binding—on a cosmic scale—however, stops short of reaching this lowest state. In principle

Big Bang nucleosynthesis could have yielded a world of iron. In fact we hardly go past helium in the table of nuclei. Why? Because the number of relativistic particles per unit volume created was not high enough.” Equilibrium ceased before nuclear evolution reached its lowest state. Did this happen because iron is hardly an appropriate element to promote life?

“Next we come to a second chapter of organization of matter. The first chapter, from the Big Bang to the birth of the first stars, is a chapter of global organization following the decline of cosmic temperature. The second chapter witnesses the rise of complexity in a local scale around the multitude of stars, with their hot interiors and warm surroundings.”

The stars formed according to standard cosmological laws: they exploded whenever they were larger than a certain size. This time, however, heavy nuclei were formed—“generating ices NH_3 , CH_4 , H_2O , complex molecules, and grains of dust of iron-magnesium silicate. And around a later generation of stars these grains and ices gave birth to planets with atmospheres and oceans into which chemical evolution pursued its course.”

“Is the future of the Universe and in particular the course of events leading to this organization, implicitly written down in the laws of physics from the very beginning?” It appears NOT—the chemist and the biologist tell us that the “physical processes have not always been in equilibrium—we have a large number of energetically equivalent states, and it is between these states that the game of organization takes place, largely through the effect of chance”—chance, presumably guided and driven by the biologists’ principle of “need for survival.”

Howsoever, the biochemist and the biologist may understand the role of chance in the evolution of the Universe, the equilibrium physicist tries to understand the coincidences which I mentioned, in terms of the twin “Principles of Self-Consistency” and “Naturalness.” This I will illustrate through a third example—through something I am currently working on myself.

As an extension of the recent excitement in physics—that is of our success in unifying and establishing the identity of two of the fundamental forces of Nature, the electric and the weak nuclear—we are now considering the possibility that spacetime may have 11 dimensions. Within this context we hope to unify the electroweak force with the remaining two basic forces, the force of gravity and the

strong nuclear force. Of the 11 dimensions which we have postulated, four are the familiar dimensions of space and time. The other seven dimensions are supposed to correspond to a hidden internal manifold—hidden because these seven dimensions are assumed to have curled in upon themselves to fantastically tiny dimensions of the order of 10^{-33} cms. We live on the surface of a cylinder in the 11-dimensional space: our major source of sensory apprehension of these extra dimensions being the existence of familiar charges—electric, and nuclear, which in their turn produce the familiar electric and the nuclear forces.

Exciting idea, which may or may not work quantitatively. But one question already arises: why the difference between the four familiar space-time dimensions and the seven internal ones? And why eleven dimensions in the first place, and not a wholesome number like thirteen or nineteen? Were all the eleven dimensions on par with each other at the beginning of time? Why have the seven curled in upon themselves, while the other four have not? At present, we make this plausible by postulating a self-consistency principle; we invent a field of force designed to guarantee this configuration as the only stable self-consistent dynamical system which can exist. But there will be a price to pay—there will be subtle physical consequences of this hypothesis—for example, in the form of remnants, like the three-degree radiation which we believe was a remnant of the recombination era following on the Big Bang. We shall search for these remnants. If we do not find them, we shall abandon the idea.

Creation from nothing, an anthropic Universe, extra dimensions—strange topics for late twentieth century physics—which appear no different from the metaphysical preoccupations of earlier times. But so far as Science is concerned, mark the provisional nature of the conceptual edifice, the insistence on empirical verification at each stage and the concept of driving self-consistency.

For the agnostic, self-consistency (if successful) may connote irrelevance of a deity; for the believer, it provides no more than an unraveling of a small part of the Lord's design—its profundity, in the areas it illuminates, only enhances his reverence for the beauty of the design itself. In this context let me remark that I find the creationist creed insulting in that while we are willing to ascribe subtlety to ourselves in devising these self-consistency modalities, the only subtlety we are willing to ascribe to the Lord is that of the potter's art—kneading clay and fashioning it into man. I do not see why once having created certain attributes within matter, and the laws which govern the operation of the fundamental forces, the path we follow in physics is not creationism in the wider sense.

I have myself never seen any dichotomy between my faith and my science—since faith was predicated for me by the timeless spiritual message of Islam, on matters on which physics is silent. It was given meaning too by the very first verse of the Holy Quran after the Opening:

“This is the Book,
Wherein there is no doubt,
A guidance to the God-fearing,
Who believe in the Unseen.”

“The Unseen”—“Beyond the reach of human ken”—“The Unknowable—the original Arabic words are

بِلَّغَيْبٍ يُوْمُنُونَ

8. Concluding Remarks

Since in my audience today, there are a number of Muslims who can influence decisions in their own countries, let me say in all humility that to know the limitations of our sciences, one must be part of living science; otherwise one will continue fighting yesterday’s philosophical battles today. Believe me, there are high creators of Science among us—and potentially among our youth. Trust them: their Islam is as deeply founded, their appreciation of the spiritual values of the Holy Book as profound as anyone else’s. Provide them with facilities to create Science in its standard norms of inquiry. We owe it to Islam. Let them know Science and its limitations from the inside. There truly is no dissonance between Islam and modern Science.

Let me conclude with two thoughts. One is regarding the urge to know. As I mentioned before, the Holy Quran and the teaching of the Holy Prophet emphasise the creating and acquiring of knowledge as bounden duties of a Muslim “from cradle to the grave.” I spoke of Al Biruni who flourished at Ghazna in Southern Afghanistan one thousand years ago. The story is told of his death by a contemporary who says: I heard, Al Biruni was dying. I hurried to his house for a last look; one could see that he would not survive long. When they told him of my coming, he opened his eyes and said: Are you so and so? I said: Yes. He said: I am told you know the resolution of a knotty problem in the laws of inheritance in Islam. And he alluded to a well-known puzzle. I said: Abu Raihan, at this time? And Al Biruni replied: “Don’t you think it is better that I should die knowing, rather than ignorant?” With sorrow in my heart, I told him what I knew. Taking my leave, I had not yet crossed the portals of his house when the cry arose from inside: Al Biruni is dead.

As my last thought, I would like to quote again from the Holy Book—a Book, the very sounds of which, in the words of Marmaduke Pickthall, “move men to tears and ecstasy.” More than anything else I know of, it speaks of the eternal wonder I have personally experienced in my own Science:

“Though all the trees on earth were Pens
And the sea was Ink
Seven seas, after, to replenish it.
Yet would the Words of Lord be never spent,
Thy Lord is Mighty and All Wise.”

(31:27)

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The following lecture discusses a topic which is still relevant today. Although there is no date of publication, the lecture below is reproduced from a xerox copy of a rare pamphlet that was evidently published during the time of Sufi Mutiur Rahman Bengalee, M.A., as a Missionary to the United States from 1928 to 1948. Minor editorial changes have been made to the spelling of some words.—Jaleel Ahmad Akbar)

RELIGIOUS PREJUDICE— CAN IT BE OVERCOME?

**Address by SUFI M.R. BENGALLEE, M.A.
at the Sinai Temple, Chicago, Ill.**

I think it needless to dwell upon the tragedies of intolerance and prejudice because they are too well known to need any comment. I am interested in finding out some of the causes of this melancholy state of affairs and in suggesting their cure.

In order to bring out to you an important cause of prejudice and intolerance I want to tell you a story. Once upon a time a Frenchman came to England in order to write a book on the history of England in three weeks. At the end of three weeks he discovered that three weeks time was not enough. He proposed to write the history of England in three months. After three months, he found out that it would take him three years to write a history of the English people. At the end of three years he concluded that he knew nothing that would enable him to write a book on the history of England. If we try to derive a lesson out of this story, then we will do well to remove prejudice and intolerance.

Appalling ignorance exists in the Western countries regarding non-Christian faiths. An important cause of religious prejudice is deeply rooted in the ignorance which is to be found among followers of all faiths regarding the faiths of other people. This is a very tragic situation. The people at large are not to be blamed. It is the writers, the propagandists, who are at fault. When they write about or speak about faiths other than their own, they show absolute ignorance. Hence it becomes our sacred duty to impart true education unto the people; it is essential that we wake up from this deep slumber of ignorance and get rid of the great injustice that we have been putting on other faiths.

In my humble opinion, there is nothing in human blood to hate either people or their beliefs. There is nothing inborn, nothing innate in man to cause him to dislike or to feel hatred or to have intolerance

and prejudice against others. The sheet of human nature is clean. It is wrong education, wrong information that is infused into him; and that is the root of intolerance. May I make a suggestion with all the force I can command and in all humility and earnestness—that we unite to impart correct information and education amongst people regarding other faiths? Then a large part of the prejudice will be removed and tolerance and peace will be established.

Closely related to ignorance there is misunderstanding. I bring out this point also with another story. Once somebody asked Dr. Samuel Johnson a question about a third person. "Do you know him?" he was asked. "No", replied Dr. Johnson. "I do not know him, but I hate him." The questioner was puzzled and inquired: "How can you hate him if you do not know him?" And the reply was: "How could I hate him if I knew him? I hate him because I fail to take a sympathetic understanding of his point of view." Misunderstanding is also another important cause for the creation of intolerance and prejudice. From now on, if we all take a vow to understand other people, to take a sympathetic view in understanding other men's points of view, then we will make a wonderful discovery which will be—that prejudice and intolerance will be removed and peace, harmony and good-will will reign supreme.

This reminds me of an interesting experience I had last spring in the city of Grand Rapids, Michigan. There I had a debate with a Christian missionary who had just returned home from Africa on a vacation. Before the debate took place, we had a conversation during which discussion I wanted to bring out the fact of the unity between Christianity and Mohammedanism, as you wrongly call it. And I made a statement to the effect that Jesus was a Muslim. The Missionary thought I was foolish in saying such a thing. "Muhammad was born 570 years after Jesus Christ, how could Jesus be a Mohammedan?" That's how he regarded the matter. Immediately he challenged me to a debate. I accepted the challenge and a public debate was arranged. The missionary desired that I speak first. I was to have an hour in which to discuss my side of the question and then he was to have the same amount of time in refuting me. But I told him that in order to prove that Jesus was a Muslim I needed only a few minutes.

The following day the debate took place and I started this way: You have a Lord's Prayer in which Jesus says: "Our Father who art in heaven, Thy kingdom come. Thy will be done on earth as it is in heaven. . ." So, to do the will of God seems to be the religion of Jesus Christ. The very word "Islam" means "resignation unto the will of God—to do the will of God." The Quran elaborates this by saying:

"The pleasure of God—the will of God is the greatest of all things." Therefore, Jesus was a Muslim! Then I gave him a second proof which was that Jesus believed in the one and only God. Somebody asked him: "What is the first of all the commandments? Jesus replied: "The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord." In fact, I showed him many quotations from the Bible to this effect. The most important teaching of Islam is to believe in the one and only God. Therefore Jesus was a Muslim.

I have made a thorough and complete investigation of comparative religion and I have been able to make the startling revelation that fundamentally and basically all religions are one and the same. If we discover this great truth, religious intolerance and prejudice will be removed to a large extent. As I told the Christian missionary in Grand Rapids, Michigan, the first and most important teaching of Islam is to believe in one and the only God; resignation unto the will of one and the only God is the spirit, the essence, the sum total and the length and breadth of Islam. Because the foundation stone of all religions is the belief in one God—monotheism—therefore we can satisfactorily answer the question of our Chairman: that religion prejudice can be overcome!

I would now like to tell you about the contribution of Islam in this regard. By the way, I have the honor to correct the Chairman, who made the grave mistake in introducing me by saying that I belong to the faith of Mohammedanism. That is a common mistake which has gained currency in the Western world. There is no such thing as Mohammedanism; it does not exist in the Mohammedan world. There it is Islam, which is a word meaning peace and resignation unto the will of God. According to this meaning, the significance of the name "Islam" is the attainment of a life of perfect peace and eternal progress through complete resignation unto the will of God.

Islam emphasizes the basic unity of all religions. According to the conception of Islam from the earliest dawn of history, there has been but one and the only religion, and up to the end of time there will be but one and the only religion. These differences are man-made. Whenever spiritual darkness spreads over the face of the earth, God sends a messenger forth to enlighten the hearts of benighted humanity with the light of truth and knowledge. But all the founders of the different faiths came with the one and the same religion. So, a Muslim believes not only in Muhammad but in the founders of all faiths. I cannot be a Muslim unless I believe in Jesus, in Moses, in Abraham, in Solomon, in David, in Buddha, in the founders of all the faiths of the world. There is a verse in the Holy Quran which says: "A Muslim has to say: 'I

believe in all the Scriptures and I believe in all the messengers of God'." A Muslim is first a Christian, a Jew, a Hindu, and only then a Muslim.

Thirteen hundred and fifty years ago the Muslim Scriptures, the Holy Quran, gave a universal invitation to the followers of all religions—especially the followers of the Christian and Jewish faiths—calling them the "Chosen People" and the people of the Scriptures. It will be of interest for you to hear the words of the Holy Quran, which says: "O, ye people of the Scriptures, come to an agreement between us and you, that we shall worship none but the one and the only God and we shall ascribe no partner unto Him and none of us shall take others for Lords beside God; and if they turn away, then say,—bear witness that we have submitted ourselves unto Him."

I want to make two very practical suggestions in consideration of the present day needs. First, let the followers of all faiths mention the names of the founders of other religions, or the religious leaders of other religions, or the religious leaders of other faiths, with respect. Do not speak of the leaders of other faiths in a way calculated to offend the feelings of their followers. If you follow this then I am afraid a large part of the history of the non-Christian faiths in general and Islam in particular in Christian countries will have to be nullified and a new history of other faiths will have to be written. And that will help create religious unity, peace and brotherhood.

Secondly, confine yourself to the expounding of the beauties and excellences of your faith, because to find fault with other faiths does not prove the truth or superiority of your own faith. If these golden principles are adhered to, then the followers of the different faiths, the followers of the conflicting different groups, could be woven into a harmonious unity for united and concerted action, and we could create a new heaven and a new earth in which there would be peace and brotherhood, joy and happiness.

Closely related to religious prejudice is the race and color prejudice. The contribution of Islam in this respect is unparalleled. All religions propound the common fatherhood of God and the universal brotherhood of man. When Islam came, it also propounded this golden truth (and I claim a distinction and the superiority of Islam especially in this respect.) The test of the pudding is in the eating. The superiority of any doctrine does not lie only in the beautiful wording of it but rather as to how it actually realizes the ideal in the actual life and action of human society.

Islam came at a time when even in Arabia race distinction and color prejudice loomed large. Muhammad, the founder of the faith of Islam, brought the greatest spiritual dynamics and within a short period of 23 years a moral revolution took place in Arabia which finally overspread the entire face of the earth. During the 1350 years, wherever Islam has gone, it has exterminated the color and the race prejudice and established common brotherhood of man. Islam has taken slaves and actually raised them to royalty,—made a king and an emperor out of a slave. History presents no such parallel. Today go to any part of the vast Muslim world and in every Muslim mosque you will find the colored and the white, the Occidental and the Oriental, the king and the subject, standing side by side, shoulder to shoulder, forming one line and thus demonstrating the universal brotherhood as taught by Islam. Islam is the most dynamic democratic force in the world.

This race and color prejudice is very intimately connected with religious prejudice. The United States of America is perhaps the sorest spot in that disease, because in this country there is one Christianity for the colored people and another Christianity for the white people. The same thing is happening in Europe and India, too. We will not succeed in doing away with religious prejudice unless we recognize this fundamental truth; that the lineage of all humanity is to be traced to the same tree, fed by the same root, and supported by the same trunk. All men are common children of one God.

This is about all I can say during the time allotted to me. There is the tragedy of lengthy speech in the United States of America; it is not only prejudice of religion and race and color. That reminds me of a minister who was in the course of making a very fine speech. One of the people in his congregation was so enthused that he made up his mind to put five dollars in the basket when it was passed around to him, but the speaker made his speech a little lengthy, with the result that the listener got disgusted and said to himself: "Five Dollars is a little too much; I believe I will put in only three dollars." The speaker, however, continued to prolong his address until this man became so exasperated that, when the basket was passed around to him he stole a dollar out of it. I don't want to let anything be stolen out of my basket. So I close with sincere and grateful thanks and with the humble request that these practical suggestions of mine which have been made in a spirit of universal love will not be forgotten.

If I knew you and you knew me—
If both of us could clearly see,
and with an inner sight Divine
The meaning of your heart and mine,
I'm sure that we would differ less
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
If I knew you and you knew me.

Nixon Waterman.

(This lecture was given extemporaneously and was taken and transcribed by the Sinai Temple stenotype reporter.)



Hazrat Mirza Ghulam Ahmad, peace be on him, **The Holy Founder of the Ahmadiyya Movement** says:

'What God demands from you is the concept that God is One and Muhammad is His prophet who surpasses everyone in rank and who is the "Khatamul Anbiya" and is greater than all and after whom there is no prophet but the one who has been adorned with the cloak of Muhammad as his own reflection.' (Kishti Nuh, p. 15, 1902 edition)

In one of his urdu poems he says:

'Our beloved leader—the source of this light; his name is Muhammad and he alone is our beloved.'

'That Hidden Friend, the One Who cannot be circumscribed in space, has made it known to us that he (Muhammad) is the true leader.'

'O our Lord, Thou art witness to the fact that Muhammad is the one who has given us guidance to the right path.'

'I have been charmed by that light and I am attached only to him. This is a true fact.'



ISLAM

Is this a religion of terrorism?

By Dr. Ijaz A. Qamar

For the last number of years international media has abounded with such headlines as plane hijacked by "Islamic Jehad", so and so kidnapped by "Muslim fundamentalists", hostages taken by "Islamic party of God" etc. In the wake of theocratic revolutions in some countries and civil and military strife in others, reaction towards some western countries, their private citizens and their official and non-official representatives has taken an undue turn. These developments have played a significant role in creating misrepresentation about the religion of Islam as if this faith is a faith of terrorism and terrorists. In great many circles, Islam and terrorism have been considered almost synonymous.

It is unfortunate that Islam, the religion of peace, hope, harmony, goodwill and brotherhood has been badly tarnished by the perpetrators of various terrorist acts and barbarism. The practice of extremists of kidnapping, taking hostages by over-zealous elements and other such criminal and uncivilized acts to gain political ends is most deplorable and contrary to the sublime teachings of Islam.

The purpose of this presentation then is to put forth these teachings so that manifestations of various terrorist acts are fully exposed in the light of Islamic teachings under whose shelter these activities are being committed. I will divide this paper into three parts:

- 1) Diplomatic immunity and ethics of war in Islam,
- 2) Islamic Jehad, and
- 3) Peace and international relations in Islam.

1) Diplomatic immunity and ethics of war

According to the Islamic Holy Book—the Quran, God has bestowed honor on every individual irrespective of skin color, race, nationality etc. Freedom is one of the great favours of God and its deprivation is a great misery. Under the Islamic dispensation, no one can be made a captive without a just cause. Prisoners can only be taken in the event of a regular declared war or battle and not for any other reason or under any other pretext. The Holy Quran specifically lays this down in chapter 8, verse 67 (Sura Al-Anfal), "It behoves not a Prophet to take captives, except in the course of regular fighting. To

take captives except in regular fighting would mean that you are merely seeking temporal gain, whereas God desires for you the Hereafter. God is Mighty, Wise." This verse cuts at the root of not only slavery practiced in years gone-by but also demolishes any supposed justification of modern day hostage-taking and hijacking of the innocent people not involved in actual combat.

In his farewell address, the Holy Prophet of Islam Hazrat Mohammad Mustafa (may peace be upon him) gave special instructions regarding good treatment which should be meted out to the prisoners. The Holy Prophet said, "O men, you still have in your possession some prisoners of war. I advise you, therefore, to feed them and to clothe them in the same way and style as you feed and clothe yourselves—to give them pain or trouble can never be tolerated."

More specific commandments on the ethics of war and treatment of prisoners are contained in chapter 47, verse 4 (Muhammad). This comprehensive verse can be paraphrased in the following manner.

- When engaged in a regular battle, it should be fought bravely and relentlessly,
- War can be continued till peace and freedom of conscience are established,
- Prisoners are to be taken judiciously. Free men cannot be deprived of their liberty without a just and reasonable cause,
- When war is over, prisoners should be released as an act of favour or on taking ransom or by negotiating a mutual exchange.

[In the history of Islam all these methods have been used for releasing prisoners. A novel method to get release was that the educated prisoners could teach reading and writing to those who were illiterate.]

The above verse further strikes at the roots of those who would justify modern day terrorism under the name and banner of Islam.

The envoys are privileged people in the Islamic system. They enjoy full personal immunity. They are not subjects of political ransom, no matter how worthy the cause may be and to kidnap them is a heinous crime. They must not be killed, molested or maltreated. There are numerous instances from the Holy Prophet's life which illustrate the application of these principles. Once Musailma, an arch enemy of the Prophet, sent two messengers with a letter to the Holy Prophet. After reading, the Holy Prophet said, "By God, were it not that envoys are not to be killed, I would behead the two of you."

Thus Islamic scriptural commandments and the precepts of the Holy Prophet concerning the diplomatic immunity are free from all ambiguities. In a nutshell, taking hostages and maltreating the envoys and private citizens in any shape or form is totally foreign to the teachings and doctrines of Islam. Those doing such acts under the protection of Islam would do better to cease such unislamic practices.

2. Concept of Jihad in Islam

Through the actions of some elements, the western world visualizes a wrong concept of Jihad. The word Jihad conjures up the vision of a marching band of religious fanatics with savage beards and fiery eyes, brandishing swords and attacking the infidels.

Jihad in Islamic terminology means to put out the effort, to strive in a big way. Over the centuries this meaning of Jihad has been obliterated or at least diluted. The critical juncture in the Islamic world requires reviving and recapturing the true meaning of Jihad.

Jihad can be divided into two broad categories. First is Jihad-e-akbar. This is Jihad against one's own person to curb sinful inclinations i.e., purification of self. This is the most difficult Jihad and hence in terms of rewards and blessings is the highest category of Jihad.

Second is Jihad-e-asghar. This is the Jihad of sword. This is communal Jihad and presupposes certain specific conditions. Chapter 9 (Al-Tauba) of the Holy Quran speaks of fighting only against those who attack Muslims first aggressively and this condition is laid down in other verses of the Holy Quran as well. The so-called "verse of the sword" in the Islamic scripture is often taken out of context as if it inculcates an indiscriminate massacre of all unbelievers. The Queanic words such as "kill wherever you find them" apply only in cases where the enemy has taken up offensive first in attacking Muslims and apply to those unbelievers and enemies who break their oaths and firm agreements and do not apply to unprovoked wars and battles. To interpret these verses in any other manner would be a travesty of the lofty ideals of Islam. There is not a single instance in the life of the Holy Prophet where he offered the alternative of the sword or Islam to any one.

Western media and even scholars sometimes ignore the distinction in two aspects of Jihad. It must be remembered that the Holy Quran does not make Jihad in the "holy war" context an article of faith; it is the sayings and traditions of the Holy Prophet which render

it into a formula for active struggle that invariably and incorrectly tended toward a militant expression. Modern day terrorism in any expression is beyond the purview of the real spirit of the Islamic Jehad.

The presentation of Islam as a crude and barbaric religion which gives itself a right to cause unwarranted human and material suffering and destruction under the guise of Divine authority, is not the kind of Islam we find in the Holy Quran and in the precepts of the Holy Prophet Mohammad. (may peace and blessing of God be on him).

3. Teachings of Islam with regard to maintaining peace in international relations.

Among the attributes of God, the Holy Quran mentions that He is "the Source of Peace and the Bestower of Security" (ch. 59, v. 23). The establishment of peace and the maintenance of security must, therefore, be the constant objective of all Muslims and non-Muslims alike. Every pursuit and activity which disturbs the peace is severely condemned in Islam. We find specific injunctions in the Holy Quran.

- "Do not promote disorder in the earth". (ch. 7, v. 56).
- "Do not go about committing iniquity in the earth causing disorder", (ch. 7, v. 74; ch. 11, v 85; ch. 29, v. 36). Mischief and wickedness are condemned in several other verses and Muslims are commanded to work wholly for peace.

Islam draws attention to factors which tend to disturb or destroy peace and order, and depreciates them. Domination of one group by another in the domestic sphere, or of one people by another in the international sphere is a potent cause of disturbance of peace and is therefore strongly condemned. Economic exploitation of the one people or country by another inevitably leads to domination by the exploiters, and develops into a potential threat to peace. The Holy Quran prohibits such exploitation and an economy based on exploitation cannot be beneficial in its consequences, nor can it endure.

Islam visualizes an association of strong and stable states allied together in the pursuance of peace, freedom of conscience and the promotion of human welfare. Treaties or covenants between nations may have to be drawn up which should be done in a straightforward language and should not be evaded or repudiated under the temptation of securing some advantage. In case of difficulties and disputes, it is the duty upon Muslims to bring about peaceful settlement and adjustment.

The Holy Quran says, "Surely those who have believed, and the Jews, and the Sabians, and the Christians whoso believes in God and the Last Day, and acts righteously on them shall come no fear, nor shall they grieve. (Chap. 5, v 69).

The Holy Quran teaches that God has sent His revelation to all people from time to time. Many of the prophets of the Old Testament are mentioned by name and so is Jesus who with other prophets is honored and revered by all the Muslims. Indeed, the Quran requires belief in the truth of all these prophets. Islam is thus unique and distinct in requiring an affirmation in all prophets wherever they appear, and therefore it seeks to bring about reconciliation between the followers of different faiths and to establish a basis of respect and honor among them. Thus, the basic unity of the followers of all faiths is emphatically stressed in the Holy Quran and the creation of discord and disunity by terrorism or otherwise has no place in Islam.

In the domain of international relations, religion and inter-religious relations occupy an important position. Unfortunately, comparatively little attention is paid to this aspect of human relations. It is assumed that religion is a private matter for each individual, and, therefore, should have no direct connection with the political, and social aspects of life. This assumption is not justified. Islam is and will be a vital factor in human relations and there is good ground for hope that it might progressively become more effective in promoting unity and accord rather than continue to be a source of friction and conflict. An ecumenical spirit, of course, will be required on the part of religious and political leaders to achieve that goal.

I must conclude by saying that whether peace or war, acts of terrorism are not condoned in Islam and are pointedly declared alien to the teachings of Islam which in fact means peace through submission to the will of God, the Lord of all human beings. Only through conformity to the Divine law that can we hope to achieve the ideal of terrorism-free and secure world. Islam being an egalitarian religion, is not just a personal faith, but an all-encompassing code of values and conduct.



Enactment of Leadership Through Khilafat

Aisha Sharif

When the Holy Prophet Muhammad died, the Muslim community fell into a state of shock. The religion that had revolutionized an entire nation of people stood on the brink of disaster. The Holy Prophet had delivered to mankind a perfect book of law in the Holy Quran that was the regulator of the private and public lives of its followers. And he had demonstrated its principles throughout his life. Rare among prophets of God, Muhammad had the opportunity to serve and guide as . . . central executive, judicial, legislative, interpretative, and military leader.

But the essence of Islam is faith in the Divine Creator. And that creator of the Heavens and earth has promised to establish a machinery that would perpetuate the personality and teachings of the prophets in every age. And so, as Joshua succeeded Moses and as Simon Peter was instructed by Jesus to feed his flock, Abu Bakr was unanimously elected successor or Khalifa after the Prophet Muhammad. Hazrat Abu Bakr, among the first to accept the faith, sacrificed his all to make it successful.

Although he was Khalifa for only a short time, Hazrat Abu Bakr made some crucial decisions and set some essential precedents of behavior. Upon hearing of the death of Muhammad, some tribes that were weak in their faith became rebellious. False leaders sprang up, some of whom had asserted themselves in the Prophet's lifetime. Abu Bakr could lose no time in affirming his unwavering allegiance to every detail of the teachings of Islam. Although loving in nature and charitable beyond a fault, he was unyielding to those who wished to compromise the purity of Islam. Some of these rebellious tribes living near Medina surrounded the city and then sent messengers to Abu Bakr with their requests. They wanted a compromise of Islamic law whereby they would continue offering prayers but would be free of the obligation of paying Zakat. Zakat is the annual payment of 2½% of one's excess wealth to be used in various ways for the upliftment of the community. Its payment comes from the fortunate and benefits the less fortunate. It is among the top five obligations prescribed by the Holy Quran known as the Pillars of Islam.

The Khalipah consulted the companions who recommended that under the dangerous circumstances and magnitude of the problem it would be advisable to follow a mild policy. But in this matter the answer was to be found in the Holy Quran and the sayings of the Prophet and Abu Bakr responded, "Divine revelations have stopped

(meaning the Quran was complete) and our faith has reached perfection. Now should it be allowed to be mutilated during my life? I swear by Allah that if even so much as a piece of string is withheld from the Zakat I shall order war against them."

At the same time, he established qualities of leadership that were humble, self-sacrificing, and dedicated to equality and fairness. When he made the pilgrimage to Mecca for the first time as Khalifa, his companions began to walk behind him. He did not approve of this action and told them to disperse and proceed separately. He was insistent that his title was not Khaliph of God but Khaliph of the Prophet of God. In administrative decisions he consulted the Holy Quran first, after that he would try to recall a saying of the Prophet and in the absence of either of these he would consult his companions for their judgement. His dress was extremely simple and, upon his death, he arranged to refund all the money that had been paid to him from the national treasury.

The first four Khalifas, Abu Bakr, Umar, Uthman and Ali, are known as the Khulfa Rashadin or the Pious Khalifas. During their reign the frontiers of the Islamic empire extended as far as India and Afghanistan in the east and in the west as far as Tangir. But they continued to adhere to the principles of simplicity, honesty and fairness established by their predecessor. Although they were masters of a mighty empire it never occurred to them to assume royal titles or adopt ceremonies of pageantry. In fact, it was a problem for a foreigner to distinguish the Khalifa from the other people.

Khalifa Umar forbade his governors to wear silk clothing or to keep guards at the doors of their houses. They were instructed to give easy access to all those wishing to have grievances redressed. These righteous men believed that they were responsible for performing their own acts of charity by their own hand. Khalifa Umar used to go around incognito to find out whether the people had any grievance against anybody. In a village about three miles from Medina, he heard someone crying. Following the sound, he came upon an old woman tending a pot on the fire and three children near her who were crying. Upon inquiring, Hazrat Umar found out they had not eaten for two days. To console her children the woman had put an empty pot on the fire. The Khaliph returned to Medina and procured flour, butter, meat and dates. He called a slave and asked him to lift the bundle on to his back, the slave protested that he would carry the bundle himself. He did not think the Khalifa should bear this burden. "No doubt," Umar replied, "You can carry this bundle for me now, but who will carry my burden on the Day of Judgement?"

The pattern of government of this period was an Islamic republic; theocratic in form but combining government and religion in a balance

suitable to human nature. Religious freedom was granted to all non-Muslims and their rights carefully safeguarded. Rules and regulations were framed through public consultation, a system which makes for the most harmonious working of Government machinery. The underlying theme was service to the people in obedience to God . . . and the Muslims were required to obey the Khalifa in all things that were in keeping with the Holy Quran and teachings of Muhammad (peace be on him). Any decision that ran contrary to these sacred principles was not required to be obeyed.

The Holy Prophet Muhammad observed that the righteous Khilafat would last 30 years and, in this respect, made a graphic prophecy. He said, "The prophetic period shall last among you as long as Allah wishes it to abide. Allah the sublime will lift it then. There will then be Khilafat patterned to the way of prophetic period as long as Allah wishes that it should last. Then Allah the Supreme will lift it. Then there will start tyrannical monarchy. It shall abide as long as Allah determines that it should: Then Allah the Overlord will lift it. Then there will come monarchical despotism staying as long as Allah will it. Allah the Magnificent will next terminate it. Then will emerge Khilafat patterned to the prophetic tradition."

What a miraculous prophecy it was!! With the death of Ali in 661 A.D., the pious Khilafat did end after 30 years. The Khilafat became increasingly temporal over time, with some rare exceptions. Within a century of Hazrat Ali's death, Umar bin Abdul Aziz assumed the office of Khalifa and removed all of the innovations that had already crept in. Beginning the reform at home, he asked his wife to take all of the jewelry she had received from her royal family, and deposit it in the public treasury. He restored churches and synagogues to Christians and Jews. The practice of praising Khaliph Ali and his descendants during religious sermons had become customary. Instead, Umar bin Abdul Aziz replaced it with a prayer to turn the hearts of the people towards charity and forbearance. But the old order continued yielding to the new.

Political intrigue caused the upset of one dynasty and the establishment of another. And thus began the rule of the Abbasid Khilafas and the establishment of Baghdad as the new capital of the Muslim empire. Muslim civilization reached its zenith. It would be impossible to discuss the enormous scope of arts and sciences that developed during this period. Baghdad was a meeting place of all the talents of the civilized world, the seat of learning and culture. But what shape was the Khilafat taking during this time? Gone was the pure simplicity and democratic nature of the early leadership. In its place was an institution of Khilafat that was something of a heritage to be passed on from father to son. The Khaliph came to be regarded as the divinely appointed Imam and received such high-sounding titles as

'The Shadow of God on Earth'. The letter of an enlightened Muslim spiritual scholar to the famous Khalipha Harun.al-Rashid gives an excellent evaluation of the existing leadership principles: "I write to tell you that I break off all ties with you and renounce your love that you have pounced on the treasury of the Muslims and expended what was therin where it was not due and sent to such as had no right to it. . . . O Harun have you the assent of them that carry the Quran in their minds and the men of knowledge? Have you the assent of the widows and the orphans, or of any class of your subjects?"

People have varying beliefs about how God deals with those who disobey his commandments. The leadership of the Muslims was established under certain Quranic concepts which were no longer being followed. Pomp and pageantry had replaced simplicity and modesty. The Khalifa wore a man-made halo of reverence.

In the 13th century, Genghis Khan swept down from the north west upon Asia and laid Muslim civilization to dust. In 1258 his grandson Haliku advanced upon Baghdad and murdered the Khalifa, his sons and much of the populace. What had taken 500 years to build was destroyed in six weeks. One prince of royal blood managed to escape to Egypt and reestablished the Abbasid Khalifate there. For three centuries it functioned as a spiritual leadership while the sultans of Egypt functioned as the temporal leadership.

At the same time another nation of Muslims was gathering strength. The Turks, aggressive and courageous, were spreading their dominance. They turned the tide against the Mongols and continued their conquests until, in the 15th century, only Constantinople remained in their way. Many Europeans came to its defense, but in 1453, the Muslims entered Constantinople, the ancient capital of the Eastern Roman Empire. Not long after that the Turkish Sultan Salim moved against the Egyptians. The Egyptians were as brave as the Turks but Turkish guns played havoc against Egyptian swords and arrows. The Turkish victory was complete. Arabia was annexed to the Ottoman empire. The Sharif of Mecca sent the keys of the Holy City to the Sultan together with his blessings. The Imams of Mosques read the Friday sermon in the name of the Sultan who became the temporal and spiritual head of the Muslims. Once established, the Ottoman empire and Khilafat continued until 1922.

But what was the nature of this period of leadership? How did it compare to the example established by the Khulfa Rashadin, the pious Khalifas?

There is no doubt that the Turks supplied an indispensable element of energy and virility to Islam at a critical stage. But their main efforts were extended toward conquering and maintaining new territories. Rather than developing enlightened skills of administration, they invested the army with dictatorial power. The state was,

for the most part, military in character, and as such, reactionary and domineering. Intellectual development was lacking and there was no synthesis of the different subjected cultures and races. Primitive, feudal political conditions were maintained and the enormous suffering of the Muslims in Spain during the inquisition was ignored.

The 19th century saw the decline of Muslim states all over the world. The Muslim community became split into a number of factions; they had ceased to act upon the teachings of the Holy Quran. It was used to swear by in courts of law and recited loudly from the pulpits. But its inner meanings and interpretation were stagnant. The Muslims had become Muslim in name only. Then in 1922, Turkey renounced the Khaliphate and became a republic, just a republic. Much of the Muslim world was dismayed, but the decision was final.

The Holy Prophet Muhammad had made a great prophecy regarding Khilafat. And God Almighty had restablished Khilafat on the precepts of prophethood after Muhammad's death. It had lasted 30 years. Then absolute monarchy followed under the Umayyads and Abbasids. And, according to the prophecy, the Khaliph-Sultans of Turkey tyrannically controlled the Muslim community until the 20th century. What remained was the re-emergence of Khilafat under the precepts of prophethood.

As described previously, the condition of Muslims in the latter part of the 19th century was at its lowest ebb. The few pious Muslims looked to the heavens for the appearance of a redeemer, a saviour of Islam. God had promised in the Holy Quran that He would be its protector, not only in its text, which was in fact remained unchanged, but in its practice. It was no surprise, therefore, when the appearance of a reformer in our own times was witnessed.

Mirza Ghulam Ahmad, born in 1835 in Qadian India in a respectable Mughal family, found his pleasure in the study of the Holy Quran and observance of prayers. Even in his youth he saw dreams and visions which came true. He wrote a five volume book in defense of Islam which had a great impact on the Muslim and non-Muslim communities. He claimed to be the Messiah and Mahdi, meaning reformer, referred to by the Holy Prophet Muhammad in 1889, under Divine guidance, he initiated the Ahmadiyya Movement in Islam. He led the tiny seed of pious Muslims and served Islam by his speeches and unique writings. His pen became like the rod of Moses. Tied to the Holy Prophet Muhammad, Muslims believe that Muhammad was the Seal of Prophets. Therefore, anyone who follows him must come under his dispensation. Loyalty to Hazrat Ahmad comprises an agreement to follow the teachings of Muhammad, i.e., the Holy Quran. As the name Muhammad signifies the bearer of the name who will perform deed showing majesty and glory, the name Ahmad signifies beauty, grace, gentleness and humility. The first phase of the

dispensation was characteristic of glorious deeds. Besides being the master-prophet he was recognized as the undisputed monarch of Arabia—A distinction no other prophet enjoyed. The followers of Islam made great achievements in all phases of civilization and the opposition made frequent use of the sword to suppress Islam. The sword remained unsheathed till there was no opposition and religion became a matter of conscience. Now the sword would be replaced by the pen. As the deputy of the Holy Prophet, the Promised Messiah painstakingly prepared a pious company of devotees on the same lines as were the companions of the Holy Prophet.

The death of Hazrat Ahmad in 1906 sent a thrill of grief and sorrow into the hearts of all Ahmadi Muslims. They felt like orphans. One of his companions made a pathetic speech. He said, "God sent a warner to guide the people of the world to the right path. He called upon the people to follow him. We responded to this call and rallied around him. But now he is no more among us. Now the question is, what should we do?"

The Muslims once again showed their natural longing for singular leader, a successor who would keep alive the personality and teachings of the Holy Prophet nad the Promised Messiah. God in His mercy showed a second manifestation of power and reestablished the Khilafat through the unanimous election of Hazrt Maulvi Nuruddin as the first successor to the Promised Messiah. Nuruddin . . . the first to accept the Messiah, although he was a renown physician, he sacrificed everything to serve Hazrat Ahmad and Islam. This re-established Khilafat would be an internation spiritual leadership and is promised to last until the end of time.

Hazrat Nuruddin, the first Khalifa after the Messiah, was faced with some of the same problems as had been Abu Bakr. Known for his great humility and gentleness, like his predecessor, when it came to maintaining the Islamic institutions he was unbending. Once the community elected him Khalifa and promised their allegiance to him, he demanded the same obedience of those that came before him 1400 years ago.

At the death of Hazrat Nuruddin, there were those who wished to do away with the Khilafat and leave the leadership of the community to a body of clerics. But the overwhelming majority of the community again opted for the institution of Khilafat and elected Hazrat Bashiruddind Mahamud Ahmad as the second Khalifa after the Messiah. From 1914 until 1965, he implemented to the fullest extent the assignments of the Khalifa, as vice-agent of the Holy Prophet according to the Holy Quran.

He produced a voluminous commentary of the Holy Quran; it embodies all the best elements of wisdom that the arly expounders of Islam left, together with the fresh gems gained through the Promised

Messiah. He founded schools and colleges to train the younger generation into the disciplines of Islam. He built a chain of mosques and missions all over the world. His method of leadership was to reach out to the world through literature and personal contact, inspiring millions to lead an organized life of piety and self-sacrifice. A consultative machinery was established, representing all sectors of the community, to give their suggestions and honest views to him. Hazrat Mahmud Ahmad had brilliant skills as an administrator and was able to build an organization that has remained stable in the face of persistent malicious attacks. An Electoral College was founded so that, upon the passing away of a Khalifa, the new one would be chosen without disruption or chaos.

This Electoral College chose Hazrat Mirza Nasir Ahmad as the third Khalifa after his death in 1965. The Ahmadi Muslim community had grown quite large, and Hazrat Nasir Ahmad employed an extensive system of written communication. He emphasized prayers and education to his followers.

He travelled widely outside the Indo-Pak subcontinent bridging the gaps of culture and race—knitting the community together. In keeping with the spirit of service in Islam, he launched a grand project to uplift the long-suffering and persecuted peoples of West Africa known as the Nusrat Jehan Scheme. Through it, schools, hospitals, clinics and a radio station have been established, funded through the donations of community members.

Today the more than 10 million strong Ahmadi Muslim community is under the Khilafat of Hazrat Mirza Tahir Ahmad. A man of enormous intellect and ability, the present Khalifa's leadership is characterized by great accessibility to his followers. Having travelled the continents, meeting personally with millions, his Friday sermons are recorded and mailed out worldwide on a weekly basis.

Hazrat Tahir Ahmad exhibits the same combination of humility coupled with staunch defense of Islamic precepts as witnessed in the early years of Islam. After many years of extreme persecution in Pakistan, he was unable to properly perform his leadership functions there and temporarily shifted to London.

The persecution and maligning of the Promised Messiah reached such a magnitude that the Khalifa was forced to use his enormous spiritual strength. On June 10, he issued a Mubahallah, a prayer challenge according to the Holy Quran, to those Pakistani leaders and Mullahs whose opposition was the most extreme. The Mubahallah calls upon God to designate who is His true follower and upon whom will be His curse for lying.

In July of 1988, President Zia-ul-Haq died in a plane crash, the cause of which has never been discovered although it has been intensively investigated. Documented deaths of others who accepted

the challenge or prepared to move against the community in the face of it, have been recorded throughout this time period.

The strength of Islam lies in unity and unity cannot evolve except through allegiance to a common leader, for it is the collective body that Allah protects. Muslims made tremendous progress in a short span of time when the Khalifa of Islam headed the nation, but when the institution toppled through intrigue and insurgence, the community lost its cohesion. It was no longer a Jamaat, a uniform spiritual body under one leader, but a scattering of different camps.

The revival of a pure Khilafat in our times after more than 1300 years, heralds the dawn the new era of unity and fellowship that consolidates the resources and sinews of the Jamaat.

According to the Promised Messiah, man has been endowed with the moral excellences that incline him to divine image, but through neglect, greed and ignorance, these inherent qualities are stunted and turned into perverse channels; God Almighty appoints a Khalifa to mirror the divine features in an exemplary manner, in order to awaken in men the latent urge to cultivate these attributes, according to their capacities. Each Khalifa enacts this ability with wisdom, according to his respective time period. This process of renewal is a standing practice determined by the discretion of Allah Himself.

Sources: Review of Religions—Dec. 1970, Jan., Feb., Mar., Apr. 1971, Nov. 1972, *Islamic Social Institutions, Hazrat Abu Bakr.*



Khataman Nabiyyeen

INTERPRETATIONS BY EMINENT LEARNED SCHOLARS OF ISLAM

Khatam: Pertaining to mean that the law taught by the Holy Prophet, peace and blessings of Allah be upon him, is the last and final law which cannot be abrogated till the end of the world, but that a non-law-bearing prophethood, subservient to the law of Muhammad and the prophethood of one of his followers acquired through the beneficence of Muhammad, peace and blessings be upon him, and which prophethood has been gained by the virtue of his seal of approval, still prevails and has not been banned.

The Founder of the Ahmadiyya Movement says:

‘With my heart and soul I believe in His Prophet, peace and blessings be upon him, and know that all kinds of prophethoods have culminated in him and that His Law is the last Law. Yet there is a type of prophethood which has not been banned, that is to say the prophethood that is acquired through following him implicitly, wherein is reflected his own light. This is because this, in fact, is a part of the prophethood of Muhammad himself and is his own reflection derived through his beneficence only.’ (*Cashma Marifat*, p. 324)

The saint among the saints, the Imam and the Reformer of the second millennium, **Hazrat Sheikh Ahmad Farooqi** of Sirhind (d. 1034 AH/1624 AD), has stated:

‘The rising of a prophet after the Khatamar Rusul Hazrat Muhammad, the Chosen One, peace and blessings be upon him, from among his own followers and as a heritage, does not in any way run counter to his status as the Katamar Rusul. Therefore, O ye reader, do not be among those who doubt.’ (*Maktubat Imam Rabbani* Hazrat Mujaddid Alif Thani)

The Promised Messiah, the Founder of the Ahmadiyya Movement, says:

‘This eminence has been granted to me because of following the Holy Prophet, peace and blessings be on him. Had I not been one of his followers and had I not been following his teaching faithfully, I could never have achieved this high status of communion with Allah, even though my good deeds had piled up to the height of the mountains. This is because all prophethoods have now come to an end. Now no

law-bearing prophet can ever be raised, but a non-law-bearing prophet can still appear. But he must always be a follower of the Holy Prophet, peace and blessings be upon him. I am, therefore, a follower as well as a prophet.' (*Tajalliyati Ilahiyya*, p. 24)

The most renowned and distinguished commentator of the Holy Quran and a leader of the Sufi school of thought, **Hazrat Mohyiud Din Ibni Arabi**, has said:

'From the study and contemplation of the Darud we have arrived at the definite conclusion that there shall, from among the Muslims, certainly be persons whose status, in the matter of prophethood, shall advance to the level of the prophets, if Allah pleases. But they shall not be given any book of Law.' (*Fatuhati Makiyya*, Vol. I, p. 545)

The **Promised Messiah**, in some of his Persian verses, has said:

'I have always adhered fast to the Prophet whose name is Muhammad, peace and blessings be upon him.'

He is the Chief among the Prophets and the Best of Mankind: All types of prophethoods have culminated in him.

Whatever spiritual water we drink, we obtain it from his source.

Whoso has quenched his spiritual thirst has done it only from that very source.

Every light and every perfection that we acquire is from his source only.

Certainly it is not possible to reach the True Beloved but through him only.

I have such a strong love for Muhammad, the Chosen One, entrenched in my heart

That it begins to soar like a bird toward him every moment.'

While discussing the subject of prophethood and of Imamat, a sage of very great eminence, the sixth Imam of the Shia sect who lived in the first century of Islam (d. 148 AH/765 AD), **Hazrat Ja'far Sadiq**, peace be on him, said:

'Hazrat Abu Ja'far, while discussing the Quranic verse *For verily We granted the Book to the children of Abraham . . .*, said that God vouchsafed to the children of Abraham Messengers, Prophets and Imams. But what is ironical is that people believe in what God blessed the children of Abraham yet they deny His blessing for the progeny of Muhammad.' (*Assafi Sherah Asulul Kafi*, p. 119)

A very renowned Sufi and a very famous writer and speaker, **Hazrat Imam Abdul Wahab Sh'erani** (d. 976 AH/1568 AD), says:

'Let it be known that the order of prophethood has not totally ceased: it is the Law-bearing prophethood which has discontinued.' (*Al Yawaqeet wal Jawahar*, Vol. III, p. 35)

A highly distinguished Commentator from Spain and the great Sheikh **Hazrat Mohyiud Din Ibni Arabi** (d. 638 AH/1340 AD), says:

‘Prophethood among mankind shall continue till the end of days though Law-bearing prophethood has ceased. Law-bearing prophethood is merely a kind of prophethood.’

The Promised Messiah, **Hazrat Ahmad**, says:

‘Only the door of that prophethood has been sealed which carries in its wake new commandments or in which the claimant is completely cut off from the Holy Prophet, peace and blessings be upon him, and considers himself to be completely independent. But if the revelation of a claimant describes him to be a true follower and is still named a prophet, such a claim does not go contrary to the commands of the Holy Quran. Such a prophethood, because of the claimant being a follower, is, in fact, a reflection of the prophethood of the Holy Prophet himself, peace and blessings be upon him; and he is not an independent prophet.’ (Zameema Baraheeni Ahmadiyya, Pt 5, pp. 177-178)

Hazrat Shah Waliullah of Delhi (d. 1171 AH/1702 AD), the most renowned Muhaddith, universally acknowledged orator and Reformer of the twelfth century of Islam, has, in his famous book *Tafheemati Ilahiyya*, stated under Divine inspiration:

‘The meaning of the Holy Prophet being the Khataman Nabiyeen is that there shall not now appear a person whom God may appoint with a Law of mankind, that is to say, there shall now be no prophet who shall come with a new Law.’

The venerable **Sheikh Abdul Qadir** of Kurdistan says:

‘The meanings of the Holy Prophet being the Khataman Nabiyeen are that no one after him shall be appointed a prophet with a new Law.’

Commenting upon the verse of Khataman Nabiyeen, the **Promised Messiah** says:

‘All prophethoods, with the exception of that of Muhammad, have now come to an end. No prophet with a new Law can ever appear now. But there may come a prophet without the Law who must necessarily be one of his followers.’ (*Tajalliyati Ilahiyya*, p. 25)

The most distinguished scholar of the Sunni sect, an ocean of rational knowledge, **Hazrat Maulana Abul Hasanat Abdul Hayee** (d. 1304 AH/1886 AD) of Farangi Mahal, Lucknow (on page 16 of his book *Dafe-ul-Waswas*, new edition), gives his personal convictions in connection with the ‘Khatami Nubuwat’ and says:

‘After the demise of the Holy Prophet, peace and blessings be on him, or even during his own lifetime, it is not an impossibility for someone to be exalted to the position of a simple prophet. But a prophet with a new Law is, indeed, forbidden.’

The Promised Messiah says:

‘And our Prophet is the Holy Prophet, peace and blessings be on him and there can be no prophet after him except the one who has acquired his light through the Holy Prophet’s light and is merely his manifestation and his reflection.’ (*Al-Istifta*, p. 22, 1907)

Hazrat Mirza Mazhar Jan Janan Naqshbandi (d. 1195 AH/1781 AD), an acknowledged authority on Mysticism, well known literary person and master of poetry and prose, has said:

‘No perfection except the perfection of prophethood bearing law, has ended. With respect to the other beneficences of God Almighty, He is not miserly.’ (*Maqamat Mazzhari*, p. 88)

Hazrat Mohyiud Din Ibn Arabi has said:

‘The Law-bearing prophethood and Messengership has now ceased after the Holy Prophet, peace and blessings be on him. Therefore, there shall be no Law-bearing prophet after him.’ (*Fususul Hakam*, pp. 140-141)

Hazrat Sayyad Abdul Karim Jilani has written:

‘The coming of the Law-bearing prophets, after the Holy Prophet, peace and blessings on him, has ceased as he has been exalted to be the “Khataman-Nabiyyeen” because he brought with him such a perfect Law as no prophet had brought before him.’ (*Al-Insanul Kamil*, Vol I, p. 68, Egypt edition)

The Chief of the Mystics and the Sheikh of his time, **Hazrat Al-Sheikh Bali Afandi** (d. 960 AH), has said:

‘“Khatamar Rusul” is he after whom no prophet with a new law shall be born,’ (*Sharah Fususul Hakam*)

The Promised Messiah wrote:

‘All the Prophets who came with their books in the past need not now be followed independently. Because the prophethood of Muhammad circumscribes all their laws. Therefore all the paths except his path have been closed. All the truths which cause one to attain everlasting life are contained in it. No separate law shall now come nor has there been a truth which is not contained in it. All the prophethoods of the past have now culminated in his law. That is why all the previous prophethoods have now ceased and it was bound to be so.’ (*Al-Wassiyat*, pp. 17-18)

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CONDITIONS OF "BAI'AT" (INITIATION)
**(as announced by Hazrat Mirza Ghulam Ahmad, the Promised
Messiah, Mahdi; the formal initiation into the Ahmadiyya
Movement started on 23 March, 1889.)**

A person who desires to make the covenant should make a solemn pledge:

First, that till death he shall abstain altogether from associating anything with Allah in his worship;

Second, that he shall keep away altogether from falsehood, adultery, gazing lustfully, cruelty, dishonesty, disorder, rebellion and every kind of evil; and shall not allow himself to be carried away by his passions, however strong they may be;

Thirdly, that he shall perform the five daily acts of worship, according to the Divine command and the directions of the Holy Prophet, and shall try to the best of his ability to offer the late night voluntary prayers to invoke the blessings of Allah upon the Holy Prophet, to ask forgiveness for his own sins and for supplicating Allah for His help; and that reminding himself of Allah's bounties, shall praise Him continuously;

Fourthly, that he shall in no way do harm to any of Allah's creatures in general and to Muslims in particular by giving way to his passions, neither with his hands, nor with his tongue, nor by any other means;

Fifthly, that in every state whether of joy or of sorrow, of prosperity or adversity, he shall prove himself faithful to Allah and shall be ready to endure every kind of insult and pain, and that in the hour of misfortune he shall not turn away from Allah but shall rather draw closer to Him;

Sixthly, that he shall not follow vulgar customs and shall guard against all evil inclinations, and shall submit himself completely to the authority of the Holy Quran and shall make the Word of Allah and the practice of the Holy Prophet the guiding principles of his life;

Seventhly, that he shall discard pride and haughtiness and shall pass his days in humility, lowness, courtesy, and meekness;

Eightly, that he shall hold his religion and the dignity and welfare of Islam dearer than his life, wealth and children and everything else;

Ninthly, that he shall for the sake of Allah, have sympathy for Allah's creatures and shall, to the best of his ability, devote his natural talents towards the promotion of their welfare; and

Tenthly, that he shall establish a relationship of brotherhood with me on condition of obeying me in all good things and adhere to it till the day of his death and that this relationship shall be of such high order that the like of it shall not be found in any wordly relationship either of family or between master and servant.